

AD CUNCTIS

(29)

CHRISTI,

Apostolorum

SANCTORUMQUE

VERBA

DOCENTIBUS & PROFITENTIBUS.

TO ALL THE  
PROFESSORS & TEACHERS  
OF

Christs Words,

AND THE  
APOSTLES and SAINTS

Authors G. F.

LONDON, Printed for Robert Wilson, at the Sign of the Black  
Eagle and Windmill in Martins Lane, 1660.

109 (29)

1820

CHRISTIAN

APOLLO

OF THE

DOCTRINES & PROPHETIES

TO ALL THE  
PROFESSORS & TEACHERS

OF  
CHRISTIAN WORDS

AND THE  
APOSTLES

LONDON: Printed by J. G. & J. H. B. at the Office of the  
General Assembly of the Church of Scotland, in the City of London.

Cunctis CHRISTI, APOSTOLO-  
RUM, SANCTORUMQUE  
verba DOCENTIBUS & PRO-  
FITENTIBUS.

**H**ELL quomodo dedecori fuistis veritati? O quomodo  
dedecori fuistis nomini Dei! O quomodo Evan-  
gelio fuistis oneri! O quomodo naufragium fe-  
cistis gloriæ vestræ! Irrita enim gloria vestra, O  
quomodo crucem Christi habuistis in contemptu! Et in  
vestra confusione superbiistis: Neque Domino Jesu Christo;  
Sed propriis inservistis ventribus; Heu, quamdiu Aposto-  
lorum, Prophetarum, Sanctorumque verba mercati estis?  
Cujus causâ quamplurimi, qui in ipsâ eorum vitâ vigent,  
multum compassi sunt; & numellati, & percussî, & in exilium  
missi fuerunt, & a vobis in carcerati. O quomodo hæc  
mercati estis verba. Et flagellastis, fœnisque crucipistis, æqui-  
vâstisque lacerastis Dei electos, Imo Sanctos, qui in eis  
sunt Spiritus, qui Scripserunt. *Alia* ait. O Professores & &  
vos Magistros primæ, Doctoresque sub functionibus prætextu  
*Ubi nunc reperiatur veritas?* nonne in *argutis* vestris, &  
*pirinis*, & *cippis*? Hicce locis jam quærant populi verita-  
tem. Iniquitatis enim ministris, (qui non Domino Jesu Christo,  
sed propriis ventribus inservunt, & *cippi* sunt gratiâ docentes)  
onâ cum Potestatibus Prohibentibus, qui ab illis equitantur,  
nolunt ut ne ullus sit inter eos locus veritatis: quin in  
*claustris*, *pirinis*, eorumque *cippis* æque vivat. O *braves*  
*cauda*, *frontis* *homines*? Quæstio Sanctosum bona de

*vastatis? Quomodo rapuistis? Nunc autem manifesti  
 est patientia Iobi; Quales vos constat lupos esse ovium a-  
 miu? devorantes, laniantes, familiasque passim dilacerantes,  
 quibus minime operati estis, (ipsum quidem lupi.) hæc clau-  
 stra vestra in provinciis, carceresque testentur. Quamquam  
 populum lecturis iniciatis huc & illuc auscultare; oculos po-  
 puli ad præstringendum; regionem ad obeocandum. Pu-  
 tat isne vos ab illis detentos esse? Quod si vel, in ora vestra,  
 plebs non ingereret; & si suppetis vobis ferre Magistratum de-  
 sideret; dapibusque, vobis (sinitis lecturis) congratulari;  
 catum pastorum obmutescentium, illis similes, de quibus loquitur  
 Isaias, vos ipsos esse manifestaretis. An gannieritis? Quin  
 vobis augmentationes, computationesque Paschales, similiter  
 ac porculos, anseresque famæque; decumanum, reddant, &  
 prædia glebæaria. Numquid, aut càmabitis, aut precari eritis sine  
 mercede? verbis enim sanctorum, Prophetarumque, *elepsi  
 dræ* adminiculo mercaturam aginis; hæc vobis est limex;  
 effluxa autem *elephara*; elaplum (ovicini) tempus est.  
 Nonne cuncta hæc deteguntur luce? *venitne etiam dies, a quo  
 nusquam est vobis locum abscondendi.* Et jam conciones vestras  
 permultæ, una cum factis, cunctisque vestris blandiloquentiis,  
*Hæc undique per regionem, faciunt ut sitis quasi fatidi;*  
 qui populos quibus non molimini, passim despoliatis, cum  
 cavillatoribus æque, (& vel peiores) contaminati; nam in eo-  
 rum bona tantum hi prædati sunt; vos autem, & præsertis  
 venerationem, nec non & invicula conjicitis; *Estis vos tales  
 qui non Domino Christo Jesu; Sed propriis inservitis ventribus;*  
 cultores enim si essetis Christi, neutiquam vos tali doctrinæ,  
 factivæ talibus insisteret. Vos igitur *Opusci iniquos;* sine  
 pluvia, nubes, vosque errantia sidera, quibus reservatur procella  
 tenebrarum, Sanctorum suppellectilum devastatio, incarcerationes  
 etiam, cum Dominationibus, & Potestatibus, cuncta hæc  
 Christi Domini Jesu, illos a consortio, nequaquam segregare. Misera-  
 bilis autem locus, flebilisque vester status est, *O cuncti vos Ministri  
 iniquitatis,* venit enim tempus cum ejulabitis, quod non perisset  
 dies quo eratis nascituri. *Præstabilius longe fuisset, quod populi Dei  
 bonorum devastatone, non vitæ degeratis.* Hoc enim vos om-  
 nes devorabit, Nonne Papa claustra, atque vincula primò  
 fundavit?*

fundavit? Estne hic vobis regula *De Institutione, (Pascua)*  
 lſque computationes, pariter & *ſervitia debita*, nomine primo  
 instituit? Docuimne primum, Scripturis *commencia* facere?  
 Sanctosque trucidare, eorumque dicta vendere pretio? *Sed*  
*venit Deus Dominus in vas, O Pastores, Ducesque gregi ululante*  
*agere; ululatio vos deſuper aſſeſſenda.* Dolo malo populum  
 ſecellſtis; illis, pecuniâ divinatis turpiſque quæſtus cauſa  
 Miniſtrâſtis; Magiſterium in eos egſiſtis; bonis, *Dum in*  
*ma veſtra ingerunt, illis vellere prædicati eſtis*, diſe præmulo, &  
 tenebroſo, jam inde a diebus Apoſtolorum; Tentoria veſtra  
 ſunt inquinata, tenebraque habitacula; apparent fructus  
 teſtantur carceres. Veſtra vineæ ſunt foliitudo, in de-  
 ſerta jacent, (deſerta ululantiæ.) Putrefactæ ſunt arbores,  
 vinoque veteri, obſcure ſunt implete, quæ novo elixæ ſunt, ex-  
 tinctæ candela veſtra, unde non poceſtis lumine fidem tenere,  
 quod nunquamque illuminat hominem *venientem in mundum* &  
 & tenebræ veſtræ illud nequeunt comprehendere. *Permiſſi-*  
*torum veſtrum tranſibit dies viſitationis, volque deſuper erit ſolis*  
*occuſus;* & eritis vos fracti, retroſumque revertentur veſtra  
 ſagacitas. Nec multò diutius impoſuram facietis populo.  
 In apertum evenit ſtultitiæ veſtra, tamque nepini non in di-  
 oſiſtis; unâ cum truculentia, duriſcordio, immunitateque  
 veſtræ inque Sanctorum bona prædatione. Quæ Dominum  
 proriſ abſque timore vitæ agitis. Quæſi de Deo, Chriſto  
 Eccleſiæ, Prophetis, Apoſtoliſ, ſeu de Chriſto Jeſu, Dei filio  
 timorem nunquam audiſſetis. Non enim hi vobis regu-  
 lae ſunt, ſed illi qui non ſunt in veritate. Qui igitur turpiſſi-  
 cri gratiâ vellere, hominque, quaſi que corum quæſque ab *ſervitutis*  
*ſua, docent, divinantque pecuniâ,* nunquam hi Dei populo infer-  
 viebant. In tales autem populi Domini (qui in timore ejus vive-  
 rant,) exclamabant. Tales enim æſtuationis, talesque perſecu-  
 toribz, & animos ad terreſtria appulſentibus, qui in tranſgreſſi-  
 one vivunt, (Dei potentia excluſi) inſerviebant. Vos igitur  
 qui Dominum Deum deguſtaſſis ne plagarum eorum ſiciſ pæn-  
 ticipes, ab illis exite. Nam ſcra eorum humilitas, juſtitiæ ſi-  
 bi appropriata, veneratio, prædicatio, verborumque Sancto-  
 rum voluntaria profeſſio, (que verba non veniunt hominibz volun-  
 tate) eorum neceſſitatibus hæc non inſervient. Hoc nunc hi  
 qui

qui in voluntate Dei stabant, nunquam fecerunt. Sed gratia  
 acceperunt, & deinde gratia, tales Domino Jesu Christo infer-  
 viunt. Tales vero qui Domino Jesu Christo non infer-  
 viunt, hi non gratis, sed tempore lucri gratia (avaritia dediti)  
 Sanctorum verba predicabant. Gratis tamen aliter accipie-  
 bant, gratis edebant, docueruntque gratis. Christo qui in-  
 serviebat. O quidam igitur duces obsecrati, cecidistores, ca-  
 ci vigilarii, cujus opera in Deo non operantur, qui odistis lu-  
 cem, nec ad illam venietis, quia mala sunt opera, & sic  
 tenebras magis quam lumen delixistis, quorum in apertum  
 erant opera tenebrosa, nunc abscondi queant. Cunctos a  
 luce voluistis detinere, eamque, ut vosmet ipsi, odio profe-  
 quimini, sic eorum oculos ut non cernerent, praestringere, non  
 sicut ac Pharisaei qui celorum regna ab hominibus occluserunt,  
 nec illi ipsi voluerunt intrare, nec finire ut intrarent alii, ita  
 & a luce quicumque illuminantur, voluistis homines detinere, ut  
 vestra opera non decernerent. Hec autem vestra est con-  
 demnatio, tam qui odistis magisque tenebras delixistis, nec ad  
 eam, quia vos angueret, vultis venire. In quantum, vestra  
 capita transverberantes, sancti gressus dirigunt. Quod vobis est  
 condemnationis, quia lumen, quod ad diem ducit, in tenebris  
 adjunctum sunt, unde cuncta cernuntur opera vestra, & mani-  
 festantur. *Laudate, & gloria Dei Domini in eternum, in quo  
 visitatur, testantur sancti, & cantare queant, alleluia.*  
*Regnat Deus Dominus omnipotens, in lamine decernitur.*  
 Cunctis vestris concionibus formalibus, cantationibus, &  
 conspersionibus, & sacramentis, vestraque cupiditate. O vos  
 Doctores & Professores, (qui Deo per Christo dilabitis in-  
 servistis, dum corda fuerunt illo longe remoti) vos hinc a-  
 molimini. Apagete vestris hominum traditionibus, man-  
 dique hujus rudimentis, hominumque Praeceptis & Doctri-  
 nis. Templo mandatorum (scilicet Synagogarum Synagogis)  
 (nam Templum in Deo est. *Theos in vobis*) apagete, canati-  
 onibus, predicationibus, praedicationibusque vestris propterea  
 nia (clepsidra adminiculo) vos apagete. Humilitate sisti,  
 voluntatis amorem adorationibus, documentis, dissimulationibusque  
 edistis omnes, verborum Prophetarum, Sanctorum, Aposto-  
 lorum, & illiusque Doctores, si Professores (in vos regis emanat) scit  
 Dei



Dei Domini excauescentia) hinc vos amolimini. Com-  
pertum habetur vos a vita esse alieni, qui ventrum vestri gra-  
tia, in carceres ad mortem usque compingitis. An huc reli-  
gio vestra, professio, ecclesia? An huc vestrum tendit Mini-  
sterium? An totum est, quod oribus, ac ventribus paratum est  
tendit? Dum nolitis ut veritas, quip in pilistrinis vestris, us-  
quam inter vos vigeat. An nomen, sancti, radicibus e terra,  
extirparetis? Nulla inter vos exemplaria, que Apostolorum  
Jesuque Christi doctrina infundit vivere fiant. Sed veritas  
exorta est mundumque comprehendit nam principum hic  
extitit, fuerat. *Quam Diaboli Ministri, ipsius adminiculo neque-  
ant diruere. Nam & ipsum & ejus opera funditus everit;*

**G. F.**

Of the same goods, what spoiling of them? In your  
 Palaces. Oh, banished men! what havoc have you made  
 upon, and not let I wish have any place among them, ex-  
 cept it be in their Goods, houses of Correction, stocks or  
 tread for heavy sins. And the Promising mightiness that they  
 can have we see how false Glass for their own better, then  
 people could be for them. For the building of many houses  
 houses of Correction, in your books, times, and places now  
 are, where a man now to be found in your Glass, in your  
 first. (In the second) breaking of glass in your Glass  
 Sinner, such as be having spirit off of their own flesh for  
 good, and mock, and Reproached the Word of God, the  
 Blind, and Impious. Oh how have you made a snare  
 of these words, and Wiles, and Persecution, Tyranny, and  
 the Prophet, spakes, and Sinner would not withstanding  
 your own selves: Oh how long have we made a snare of  
 in your names, and feared not the Lord Jesus Christ, but  
 Oh how have you spoiled the Cross of Christ, and gloried  
 you for the Cross, your glory is made of it.

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To all the PROFESSORS, and  
TEACHERS, of CHRIST'S  
WORDS, and the APOSTLES,  
and SAINTS.

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**O**H how have you dishonoured the Truth! Oh how have you dishonoured the Name of God! Oh how have you made the Gospel chargeable! Oh how have you lost the Glory! your glory is made void: Oh how have you despised the Cross of Christ! and gloried in your shame, and served not the Lord Jesus Christ, but your own bellies: Oh how long have ye made a trade of the Prophets, Apostles, and Saints words! for which many suffer that be in the life by you, and are Stockt, and Whipt, Banished, and Imprisoned: Oh how have you made a trade of these words, and Whipt, and Persecuted, Prisoned, and Scoft, and Mockt, and Reproached the Elect of God, the Saints, such as be in the Spirit of God that gave forth Scriptures! Oh ye Professors! professing Magistrates and Teachers, where is truth now to be found in your Goals, in your houses of Correction, in your stocks, there's the place now for people to look for truth. For the Ministers of unrighteousness, that serve not the Lord Jesus Christ but their own bellies, that teach for filthy lucre: And the Professing Magistrates that they ride upon, will not let Truth have any place among them, except it be in their Goals, houses of Correction, Stocks, or Prisons. Oh shameless men! what havock have you made of the Saints goods? what spoyling of them? But now Job's

pati-



*patience comes to be known.* What Wolves do you appear in the sheeps cloathing, ravening, worrying, and tearing, in whole families, such as ye do no work for. A right Wolf, let your Goals and the Prisons in the Countreyes make them manifest. Yet do you pretend to teach people to keep Lectures up and down to blind people, to blind the Country: Think ye not that they see them, that if the Country people did not put into the mouths, and the Magistrates give the maintenance, and dinners at your Lectures; that ye would be a company of Dumb Shepherds, like them that *Isaiah* speaks of. Will you bark without they give you any Augmentations, your Easter Reckonings, Tith Pigs, and Geese, Hay, &c. and Gleab lands. Nay, will you sing without mony, pray without mony? you make trades of the Saints words, Prophets words, by the hower-glass, that is your measure, and when the glass is run, tyme is spent Neighbours. Is it not the light makes all these things manifest? and the day come that you cannot be hid? And that all your Preaching, and all your fair words, and fair speeches. Your actions make you to sink in the Country, plundering people you do no work for; as bad as ever the *Caviliers*, or rather worse, for they did but take their goods away; and you pretend for a worship and cast into the prison besides. You be them that serve not the Lord *Jesus Christ* but your own bellies, for if you served *Christ*, he would teach you no such Doctrine, no such practices. Therefore, *Oh ye wells without water, Cloudes without raine, ye wandering Stars; for whom is reserved the blackness of darkness.* The spoyling of the Saines goods, the casting men into prison cannot separate them from the Lord *Jesus Christ*, nor the Powers, nor the Principallities: for all are the Ministers of unrighteousness, that rob for their bellies, & plunders, and steals, and takes of them that hears them not. *Oh wee and misery is your Condition, and lamentable is your state,* ye shall come to wish it had been better ye had never been born, and ye had better a lived without this making a spoyle of the people of Gods goods, for it will sinck you all: *Was not the Pope the first Author of Goals and Prisons?* is not He your example? was not He the first author of *Tukes, Easter-reckonings, and Midsummer-dies!* He

the first Author of making a trade of the Scriptures, and killing the Saints, and making a trade of their words. But the Lord God is come who will be avenged of you. Oh you Shepherds! howling must come among you, and principal of the flock, you have made a prey upon the people, ye Divine to them for money, ye have taught to them for filthy lucre, you have born Rule among them for means: ye preach to them while they put into your mouths, ye preach to them for the fleece in the cloudy dark day, night of Apostacy, since the Apostles dayes, your tents are wicked, your habitations is darknesse, the fruits appear, the Goals may witness, your *Vineyards* are *Wildernesses*, lye like a wilderness, a howling wilderness, your trees are corrupt, your bottles are full of the old wine, which burst with the new, your candle is put out, therefore ye cannot believe in the light, that enlightens every man that cometh into the world, your darknesse cannot comprehend it: the day of many of your visitation will be over, the Sun over you set, and you shall be confounded, and your wisdom shall be turned backward; and you cannot deceive people much longer, your folly is made manifest, ye make it manifest to all men, your cruelty, your hard heartedness, your unmercifulness, your spoyling the Saints goods, who quite live without the fear of God, as if you had never heard talk of God, Christ, the Church, the Prophets, Apostles of Christ Jesus the Son of God, for they are not your examples: But such as be out of the Truth. *Therefore such as teach for filthy Lucre, for the fleece for means, for the gain from their Quarters, that Divine for money, such never served the people of God; but the people of God cryed against, that lived in his fear, but they served Covetousness, they served Persecutors, and earthly minded ones, that lives in transgression, out of the Power of God. Therefore, you that feel after the Lord God come out from among them, least you be partakers of their plagues; for now their feigned humility, self-righteousness, will-worship, will not serve their own turns, their will-preaching, their will-professing the Saints words, (which comes not by the will of man) which they preach for their*  
*earthly*

*secretly tells; which was not the practice of those who were in the will of God. But freely they had received, freely they gave: such served the Lord Jesus Christ, but such as served not the Lord Jesus Christ Preached not freely, Preached for filthy lucre, (the Saints words) that was Covetous; but such as served Christ, received freely, spake freely, taught freely. Therefore all ye blind guides, ye blind leaders, ye blind watchmen, whose deeds are not wrought in God, who hate the light, and will not come to it, because your deeds be evil, and you love the Darkness rather than the Light, whose works of darkness break open, and cannot be hid; who would keep all people from the Light, and hate it as your selves; and so to keep them blind, that they should not see, like the Pharisees, shut up the Kingdom of Heaven against men, would not go in themselves, nor suffer others, and so would keep people from the Light which Christ hath enlightened them withall, that they should not see your deeds. But that is your Condemnation that hate it, and love the Darknesse rather, and will not come to it because it will reprove them. In that the Saints walk over your heads, which condemns you in that they have unity, in the Light which brings to the Day, by which all your fruits be made manifest, and seen, Praises and Glory to the Lord God for ever, in which the Saints have Unity, and can sing Hallelujah, the Lord Omnipotent reigns, in the light he is seen. Away with your Formal Preaching, Singing, Sprinkling, and Sacraments, away with your Luke-warmness, Professors, and Teachers, who have long served God, and Christ with your lips, but your hearts far from him. Away with your Traditions of men, and rudiments of the world, and Commandements, and Doctrines of men. Away with your worldly Church, Old Masse Houses, the Church is in God, Thessalonians the 1. away with your Singing, Preaching, and Praying for money, by the howlings. Away with your feigned Humility, will-Worship, Hypocritical Speaking, and Teaching. The Lord Gods Indignation is kindled against you, all Professors, and Teachers, of the Saints, Prophets, Apostles, and Sons words, out of the life are ye found, that will prison to death.*

death for your bellies. Is this the end of your Religion?  
 Is this the end of your Profession, Church, and Ministry?  
 do's it all end for that which is for the mouth, and your  
 bellies? and will not let truth live amongst you, but  
 in your Goals: would ye root the Name of the Saints  
 out of the Earth, and not let an example live amongst you,  
 that follow the Apostles, and Christ Jesus Doctrine: the  
 Truth is risen which comprehends the world, and was  
 before it was: which all the Devils Instruments, and  
 he cannot get down, but destroyes Him, and his  
 workes.

G. F.

FINIS.